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THE ĀRYAN WORDS IN THE OLD TESTAMENT

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II.

AMONG the Āryan words—mostly Persian—in the Hebrew-Aramaic text of the Old Testament there are some, forming a group by themselves, which begin with a preposition followed by a noun or a verbal root. Of these prepositions the principal are: *pāti*, *pārī*, *atī*, *nī*, *vī*, *frā*, and *ham*. With some of the chief of the words thus formed we purpose to deal in the present article, omitting those which are properly dealt with in the Brown-Driver-Briggs Hebrew Lexicon and there fully explained, though as concisely as possible, such as פָּתַחְנָם, פָּתַחְנָה, פָּתַחְנָה, and others.

To begin with, we take the word which in Esther (3, 14; 4, 8; 8, 13) is written פָּתַחְנָה and in Ezra (4, 11) פָּתַחְנָה. The latter has as its first element the preposition *pārī* (Skt. and Achaemenian Persian), *pāiri* (Avestic), = *περί*, and is probably incorrect, though such a word might readily be formed. The word as it occurs in Esther has *pāti* (Achaem.), = Skt. *prati*, Avestic *paiti*, *πρότι*, *πρός*, as its first element. *Sheghen* should probably be *seghen* (שֶׁגֶן), and is the Avestic vocable which assumes the three forms *sāhvēni*, *sāhvēnī*, and *sahvāné*, and means "what is said, a word." It comes from the root which in Avestic is *sānh*, in Sanskrit *śāns* and *śās*, and in Achaemenian Persian *thah*, meaning "to speak, to say," corresponding to the

German and Scandinavian root *sag*, with the same meaning. In Mediæval Persian this noun became *sakhan*, since almost invariably the Avestic letter transliterated by *hv* is changed into *kh* in the modern language. Then the vocalization became *sakhun*, and is now *sukhun*, "a saying, a word." The original form of פתשן was therefore in Avestic *paiti-sāhvēni*. It is preserved in Armenian as a loan-word in the form *pataskhani* (modern *pataskhan*), for *patsakhani* by transposing a vowel. In Armenian it means "an answer," in Avestic it probably had the sense which it has in Aramaic, "a copy," as *answering* to and *corresponding* with the original. In the B. D. B. Hebrew Lexicon, p. 1109, several conjectures are given as to the origin of (פּרִשָּׁן or) פתשן, but only in the last two lines is an approximation made to the true solution of the problem. The Armenian *patġēn* there given has only its first element in common with our vocable. Probably in Hebrew the loan-word should be pointed פתשן, not פתשן.

The explanation of the word פתניל in Isa. 3, 24 is not so easy. From the Septuagint rendering χιτων μεσοπόρφρος one is inclined to fancy that they had פתניל, and derived the word from the Avestic *pitu*, "the marrow, the middle," and the word which occurs in Sanskrit as *nīla*, "dark blue," and doubtless existed in Old Persian also. This, however, can hardly be correct. One must resist the temptation to compare the modern Persian word *patgīr*, "a strainer, a sieve," and all other compounds with *-gīr*; for, though *l* and *r* may have interchanged in Old Persian, yet the root *-gīr* in the modern language is in Achaem. Persian *garb*, in Sanskrit *grabh* and *grah*. In Achaemenian the *b* is preserved, and in Avestic becomes *w* (*garew* and *gérēw* being the forms of the root in that dialect). Prob-

ably the first element in פִּתְיָל is Av. *paiti* (as already given under פִּתְשָׁן), and the rest comes from the root *gar* (*gal*), from which we have Av. *garō*, "throat," Skt. *gala*. The *i* takes the place of *a* in Skt. *gila*, "swallowing," from the same root. The word may thus mean a garment "up to the throat," and this would perhaps suit the context, for we require something contrasted with "girding with sackcloth." Does the Vulgate "*fascia pectoralis*" contain an approximation to our tentative explanation, or is it a guess?

No other compound of *paiti* (*pati*) requires notice, but there is one in *pairi* (*pari*, *περί*) that should not be passed over in silence. It occurs as פָּרִיר in II Kings 23, 11, and as פָּרְבֵר in I Chron. 26, 18. The Septuagint and Hexaplar Syriac merely transliterate the word. The B. D. B. Lexicon quotes Gesenius' *Thesaurus* as deriving it from the Modern Persian *farvār*, "*summer-house*, literally *light-bearer*." This shows that no decided improvement upon this suggestion has as yet been made. Gesenius' habit of comparing *Modern* instead of *Ancient* Persian is, with our present knowledge of the old language, somewhat risky, though here it is not really incorrect. In the present instance, if the first element meant "light," it would be the Modern Persian *farr*, which comes from the Avestic *hvarēnō*, and from this one could not get the form which occurs in Isaiah. There is, however, no difficulty if we recognize *pairi* (*pari*, *περί*) as the first element in the word, and the root *var* (in Sanskrit *vṛi*, "to cover, conceal, shelter") as the second. In the Avesta the word *pairi-vāra* actually occurs, meaning "an enclosing wall," "protection." The Avestic noun *vāra*, "enclosure," is from this verbal root (comp. "wall"). In Sanskrit we have *pari-*

vāra, "a hedge round a village." In Armenian from the same root comes *paroir*, "a circle, a crowd," and *parouel*, "to surround, cover, conceal." In the Targum *parwār*, *parwāl*, *parwīl*, means "suburb." The form given by Gesenius is only one of those now used in Persian and thence borrowed by Ottoman Turkish, for *parbār*, *parpār*, *parpārah*, *farvār*, and *farbāl* also occur. They show that the first element is not *hvarēnō* but *pairi*, as we have pointed out above. The meaning of the word when used in Hebrew is either "environs" or (as in the Revised English Version), "precincts."

2. We now pass to a small but very interesting group of words in which the preposition *ati* (Achaem. Pers. *ati*. Avestic *aiti*, Skt. *ati*, Armenian *ti*) forms the first element. These words are תִּפְתִּיָּא (Dan. 3, 2, 3), in the definite plural form in Aramaic, and תִּרְשָׁתָא (Ezra 2, 63; Neh. 7, 65, 70; 8, 9; 10, 1). Let us deal with each of them in turn.

It was considered by most scholars that תִּפְתִּיָּא was due to a scribal error, until recent discoveries revealed the occurrence of the word (written תופתיא) in an Aramaic inscription in Egypt. The B. D. B. Lexicon says that the meaning is unknown, and gives no attempt at the etymology. Even as early as the time of the Septuagint version being made, the signification of תִּפְתִּיָּא had been lost. The Peshittā merely transliterates the word with change of a letter. If the word is Persian, as would seem not unlikely, its Achaemenian form would be *ti-pati*, in Avestic *ti-paiti*. Neither of these actually occurs in what remains of these dialects, but *pati* in the one and *paiti* in the other as a noun means "lord," "master," as does the Sanskrit equivalent, *pati* and the Armenian *pet*. In the latter tongue the preposition *ati* loses its initial vowel and becomes *ti*. This

does not occur with the same word in Achaem. and Av., or even in Skt., but in Sanskrit the similar preposition *api* (= Gk. *ἐπι*, Germ. and Eng. *be-*) becomes *pi* in *pi-dhā*, *pi-nah*, and *pi-dribh*, while the preposition *adi* becomes *dhi* in *dhi-shṭhita* for *adhi-shṭhita*, "stationed over," and in Pāli the usual form of the Sanskrit *iti*, "thus," is *ti*. The Avestic *aiti* seldom occurs in composition, and the Achaemenian *ati* with the root *i*, "to go," only once: but the latter in Kirmānshāhī Kurdish appears as *ti-at*, "he comes," with loss of the initial vowel of the preposition. As has been said, in Armenian this initial vowel is always lost and the word *ati* becomes *ti*. In this form it occurs in *ti-air*, "overman," contracted into *tēr*, "lord"; *ti-kin*, "overwoman," "lady" (from *kin*, Gk. *γυνή*, "woman"); *ti-ezerk'h*, "over-limits," "world," "universe." Hence *ati-pati* or *ti-pati* would mean "overlord." That the word denotes some kind of an official is clear from the context. Benfey suggested *ati-paiti* [more correctly this would be *aiti-paiti* in Avestic and *ati-pati* in Achaem. Persian], but could not adduce the further evidence given above in support of the suggestion. Though *ati-pati* does not occur in Sanskrit, yet *ati-rājā* (a similarly formed compound denoting "a supreme king" or "superior to a king"), *ati-strī*, "surpassing a woman," "*ati-mānusha*, "superhuman," *atindriya* "beyond cognizance of the senses," and other such words do. We have, from another preposition of similar meaning, *adhi-pati*, "ruler," *adhi-rājā*, "supreme king," *adhi-purusha*, "supreme male," "supreme spirit." There seems therefore no reason to doubt that we have now ascertained the etymology of the word that occurs only in its plural form אֲדִיפָתִים, and concerning which there has long been doubt.

The recognition of the meaning of the prefixed (*a*)*ti* in this word helps us to solve the problem presented by the title *Tirshatha* (תִּרְשָׁתָא) applied to Nehemiah, and to him only. Here we have the same *ti* to start with. The meaning is clear, for Nehemiah is also called תִּרְחָה, which is the Assyrian *paḥātu*, "governor, procurator" (Neh. 5, 11). The latter was subordinate to the *satrap* in the time of Ezra and Esther, and the satrap in Nehemiah's time was Tattenai (Ezra 5, 3. 6; 6, 6. 13), who is called Ushtanni and Ushtanu in the Cuneiform Contract Tablets, and who ruled Syria under the Persian King. Herodotus tells us that Phoenicia, *Palestine* and Cyprus were included in the fifth satrapy under Darius (Herod. III, 89, 90). Nehemiah ruled only a single city and its adjacent district. Does the word *tirshāthā* in any way bear a meaning corresponding to this fact?

The B. D. B. Lexicon proposes as its etymology the Avestic *tarshita*, rendering it by "the feared, the revered." But the root of this word (Avestic *tares*, *teres*, Sanskrit *tras*) does not mean "to terrify," but "to fear," and its past participle *tarshita* would therefore mean what the modern form of the word (*tarsīdah*) does in Modern Persian, i. e. "frightened" (comp. Latin *timidus* from *timeo*). This will hardly suit. Nor will the Peshittā guess, "chief of the priests." The Septuagint and Vulgate, despairing of discovering the meaning and etymology, merely transliterate the word תִּרְשָׁתָא by 'Αθαρσάθ, 'Ασερσάθ, *Athersatha*.

It seems that *tirshāthā* is intended to represent *ti-shāthrā*, the *r* being transposed as in Tirhakah (*Tirhākāh* תִּרְחָקָה), the Egyptian form of which name is *Taherka*, and the Assyrian *Tarku*. In the same way *ālu Larsa*, "the city of Larsa" becomes in Hebrew *Elassar*. But *ti-shāthrā*

would mean "intendant of the city" (compare the office held in Egypt by Ptaḥ-Hotep in the beginning of the Papyrus Prisse, *mcr net* "lord of the city"), for the second part of the word is the Avestic *shōithrā*, which implies an earlier *shāthrā*, "city,"—in Modern Persian *shahr*, in Achaem. Persian *khshatra* (and then meaning "province," the meaning changing just as that of the Hebrew מְדִינָה, which in Arabic has become *madīnah* and means not "province" but "city"). Thus *ti-shāthrā* would mean *praefectus urbis*. In Modern Persia every city and village has a similar official at its head, though called by another name.